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A
S E R M O N

Preached at the
Abbey-Church at BATH,
For Promoting the
CHARITY *and* SUBSCRIPTION
Towards the
GENERAL HOSPITAL or INFIRMARY
in that CITY;
On SUNDAY, *October* 24. 1742.

Publish'd at the Request of the *Governors* of the
said HOSPITAL.

By *Mr.* WARBURTON. *L*

To which is added,
A short ACCOUNT of the NATURE, RISE,
and PROGRESS, of the GENERAL
INFIRMARY at BATH.

L O N D O N :

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T O
Ralph Allen, *Esq*;
P R E S I D E N T,

And to Other the
G O V E R N O R S,
O F T H E
GENERAL HOSPITAL OF INFIRMARY
at B A T H;

This D I S C O U R S E

I S,

With all Affection,

Inscribed, by

The P R E A C H E R.

TO

Ralph Allen Esq

PRESENTED

And to Other the

GOVERNORS

OF THE

GENERAL HOSPITAL OF INFIRMARY

at BATH

THIS DISCOURSE

IS

With an Appendix

Inscribed, by

The Preacher

MATT. Chap. v. Ver. 16.

*Let your Light so shine before Men,
that they may see your good Works,
and glorify your Father which is in
Heaven.*

OUR blessed Saviour, in the foregoing Chapter, had delivered to his Followers, the great *Principles* of the *Gospel Dispensation*, in a more clear and exact Revelation of the Unity of the Godhead, of the lost and mortal Condition of Man by the Transgression of *Adam*, and of his Redemption and Restoration to Life and Immortality by Faith in the *Messiah*.

HAVING thus taught them what they were to *believe*, he proceeds, in this and the following Chapters, to shew them what they were to *practise*; introducing his *Sermon on the Mount*, and so connecting the two great Parts of his Institution with all the Art of learned Disposition, by these Words of my Text, *Let your Light so*
B
shine

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shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. As much as to say, “ The
“ Use you are to make of the superior
“ Knowledge already taught you, is to il-
“ lustrate and perfect those Virtues I am now
“ about to lay before you ; that, from thence,
“ may arise, what is the legitimate End of
“ all human Actions, *Glory to God.*”

THIS is the general Sense of the Words. But the Equity, the Importance, the Necessity of the Precept, do well deserve a more particular Illustration.

It consists of three distinct Parts.

I. THE *First* is contained in the Words, *Let your Light shine before Men.* By LIGHT, as appears from what I have just observed of the Disposition of the Precept with regard to what precedes and follows it, must needs be meant *Knowledge*, or the Participation of *Truth*. And the Figure is extremely natural, and of the strongest Import : For, what Light is to the Eye, that, Knowledge is to the Mind : On which Account, it is a Metaphor that runs through all Languages, but has a peculiar Grace and Energy in this Application ; the great Author of our Faith being spoken of by the inspired Men of old under the same figurative Characteristic, as,
That

*That there should come a Star out of Jacob
— That the Morning Star on high had
visited us — and that the Sun of Righteous-
ness should arise with healing in his Wings.*

By this *Light's shining before Men*, is meant, That it should be diffusive to all, as the Nature of Light is in itself, which sends forth its Rays on all Sides around, that it should be communicated to all, as Light is in its Use and Application amongst Men; for, as Jesus says, in the Words immediately preceding my Text — *Neither do Men light a Candle to put it under a Bushel, but on a Candlestick.*

BUT rightly to apprehend the Reason of Jesus's giving an express Precept for the doing what appears so natural for his Followers to do, and so reasonable that they should do, we must consider the State and Condition of *Truth*, at the Publication of the Gospel; where we shall find, that the Societies of the Wise and Learned, in the Schools of the Philosophers, and in the Colleges of the Priests, from whence issued the voluntary and appointed Instructors of Mankind, had imbibed, from one another, most inveterate Prejudices concerning the Communication of Truth to the People.

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IN their sacred Fraternities, partly to hide the Weakness of the national Religion, and partly to preserve the Veneration for, and to increase the Gain of, the Priesthood, every thing was wrapped about with Mystery, and shut up within the Cloysters of their Temples. The Books that contained the Doctrine and Discipline of Religion, were carefully sequestered from common Eyes; and the inquisitive Tempers of the Vulgar restrained and checked by that magisterial Warning,

Procul ite, Profani,

So constantly repeated on every solemn Celebration of their sacred Rites.

THE same incommunicable Spirit prevailed in the Schools of their *Philosophers*. These despised the People, just as their Priests imposed upon them; and owning no Relation to the gross Body of Mankind, they soon persuaded themselves to think, that the Doctrines and Speculations of their Schools were of a Nature too excellent to come into the Markets and Assemblies of the Vulgar. Hence arose all their solemn Sanctions of Secrecy, by which they restrained their Followers from communicating their Knowledge

ledge to any out of their own Sect or Profession.

THUS stood the *Pagan* World with respect to Truth. Amongst the *Jews*, that great Body, which had all the Learning and Power of the Nation in their Hands, called the Pharisees, had likewise, in Imitation of the Gentile Colleges of Religion and Learning, formed themselves into a Sect; and as they had borrowed many Pagan Practices and Opinions to pollute their holy Religion, so this in particular, of confining their Knowledge to the Walls of the Sanhedrim; for which they are so severely reprov'd by our blessed Saviour, where he charges them with *keeping the Door of Knowledge shut against their Brethren*: Yet so abandoned were they in their Behaviour towards the People, as not to be ashamed to upbraid them for their Ignorance in those Truths which they had thus injuriously kept from them. Hear their contemptuous Reproof to the Man cured of his Blindness by our blessed Saviour! *Do any of us (say they) believe in him? But this People, who know not the Law, are accursed.*

SUCH being the perverse State of Things, it was no wonder, that Jesus should esteem it of high Importance to the Interests of Truth, to caution his Followers against a fatal Prejudice,

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judice, that had so universally infected all the Teachers of Philosophy and Religion.

BUT there were still further Reasons to enforce the Precept. For the Christian Faith hath its Advantages, and the Teachers of it their Obligations to promulge it, which are no-where else to be met with amongst all the various Systems of Wisdom and Holiness. For,

1. FIRST, the Religion of Jesus is fit for, and worthy of, the Knowledge and Examination of the whole World. The several Modes of Pagan Worship, as they composed the national Religions, were contrived and framed by Lawgivers in ways that would best serve the Ends of their several Societies; so that public Utility, rather than Truth, being the Object of their Institutions, they were but badly fitted for general Examination; which was therefore, in consequence, forbid. But Jesus, who had no oblique Ends to serve, his *Kingdom*, as himself tells us, *not being of this World*, delivered only pure and exact Truth, which will stand the severest Test, and most critical Examination.

2. SECONDLY, The Religion of Jesus was most necessary to be communicated to all, as propounding to all the Terms of Salvation to be obtained only by that Dispensation.

sation. Unlike, in this too, to the Wisdom of the antient Sages, which contained only idle and fruitless Truths, with which the People had no Concern; or abstract and obscure Speculations, with which they had no Acquaintance.

3. **THIRDLY**, The Teachers of this Religion have the highest Obligations freely to communicate their Knowledge to others. The Pretence on which the antient Masters of Wisdom justified themselves in a contrary Practice, was the Cost and Pains they had been at in acquiring Knowledge. The long and studious Application to Letters, and the painful and probationary Trials of their Schools, the many and dangerous Voyages they had undergone in Search of Wisdom, at their great Expence of Fortune, Ease, and Health, gave them, as they thought, a Peculiarity in those Truths which they had so often bought, and so dearly paid for. Whereas the Followers of Jesus had all their divine Wisdom brought Home, and instilled into them, without Cost or Search. Hence it is that their Master himself tells them, *Freely you have received, freely give*; that is, you have no Pretence to conceal or sell that Knowledge which was given you without Search or Price.

BUT,

BUT, surely then, these Christian Truths, which have so many Advantages to promote their Publication, may well deserve all the Service of human Reason to introduce and establish them in the Minds of reasonable Creatures. Accordingly we are directed *to search the Scriptures — to try the Spirits,* and, as in the Words of my Text, *to let our Light shine before Men;* that is, in communicating our divine Knowledge to others, to illustrate and support it by all the Force of human *Wit* and *Argument*. But was it, as the Mystic believes, or as a late low, licentious Buffoon, under the Person of a Mystic, pretends to believe, that it can be supported only by *DIVINE Light*, then had Jesus vainly directed *OUR Light* to shine for that Purpose; then had he vainly directed it to *shine before* reasonable *Men*, who are always to be determined by that Degree of Evidence which is laid before them.

II. BUT it was not enough for this *Light to shine before Men*, for the Followers of Jesus to communicate their saving Knowledge to the World; it was so to shine, that the World might see and understand the Virtues of its Enlighteners. And this is the second Branch of the Precept, *Let your Light so shine before Men, that they may see your good Works.* And as, before, the

Property

Property of Light was alluded to, in the Command, that it *should shine*; so, here, the Use, that it *should so shine*. For Light is not held forth to manifest itself, but to illustrate some other useful Thing, which, without that Light, would have remained in Obscurity.

It is here supposed, you see, that the Doctrines of Christianity will lend a Light to *good Works*, whereby they may be better seen and understood. And this with great Reason. There are two ways of estimating moral Actions, either by the Merit of the Performer, or by the Benefit of their Effects. Now, if by the Benefit of their Effects, there is no need of knowing the Motive of the Actor, on which his Merit must be estimated; in such case, we only praise the Action for its beneficial Consequences; or, if the Actor has any Share in the Applause, as his Motives may, for ought we know, be but Prepossession, Habit, or Gentleness of Blood, it is such kind of Commendation only as we give to Animals undegenerate, and displaying the good Qualities of their respective Species. But, when we would estimate good Works by the Merit of the Performer, which is the Case meant in my Text, we are then to know the Motives of acting. These arise out of the Principles of the Actor, and are more or less noble, as the

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Principles from whence they spring, are so. Now, the Principles, or Light of our holy Religion, producing the noblest Motives for *good Works*, which are, Love of God, and universal Benevolence towards Man ; with great Reason does our Blessed Saviour suppose, that this Light will add the highest Lustre to Christian Morals, and make them, as he expresses it, *seen*, that is, seen in their full Light and Splendor.

By this Branch of the Precept, again, it was our Saviour's Purpose to discriminate his Followers from the Pagan Priesthood, who neither practised Virtue themselves, nor taught it as of much avail to the People. If they were but frequent in their Temple Services, and exact in their ritual Solemnities, these holy Guides assured them, that the Gods were pleased, and they had done their Duty. This, of course, increased the Profits of the Priesthood: For an expiatory Sacrifice was much cheaper than a holy Life : and Lustrations and Processions readier at hand, than a clear Conscience, and a steady Course of Virtue.

It was much the same with the Jewish Priesthood. The Love of God and of their Neighbour was forgot, or *made void*, as our Saviour tells us, *by their Traditions* ; and nothing left to supply its Place, but *new Moons and Sabbaths, Fasts and solemn Assemblies* ;

Abbey-Church at Bath. II

semblies; which, in time, had so usurped the Place of Virtue, as to dispute even the very Name with it.

III. B U T we have not yet the full Sense of my Text. It was not enough, that the *Light* of Jesus's Followers *shined before Men*, and that their *good Works* were seen by it. They were to be *such* good Works, as from whence *Glory to God* might result. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* And this is the third and last great Branch of the Precept.

I T would be the highest Arrogance and Folly in wretched Man to imagine, that He, by any of his Endeavours, could add to the *Glory of God*, with whom essentially dwells all Perfection for ever. But tho' the Pomp of Ceremonies, the Servility of Prostrations, the Cost of Sacrifices, and the Dedications of sumptuous Temples, can add nothing to his *Glory*; yet hath he been graciously pleased, so long as we continue Subjects to his Laws, to reckon the procuring and advancing our own mutual Happiness, by the Exercise of *good Works*, as the Augmentation of his proper *Glory*.

B U T it is not only in the End, but in the Means likewise, I say in the Means afforded

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of procuring human Happiness, that our holy Religion hath Advantages peculiar to itself in advancing *Glory to God*. We are taught by this Religion, that of ourselves, and without the Assistance of Heaven, we can *do no good Work*; for that it is the Holy Spirit that directs us *both to will and to do according to his good Pleasure*. God therefore being the immediate Giver of this Grace, all that proceeds from it must be placed to his Account, and to the Augmentation of his Glory.

IN this again will the Followers of Jesus be distinguished from all other Teachers. The Pagan and Jewish Priesthood were, indeed, by their very Profession, taught, that the *Glory* of the Deity was to be their Aim. For Religion being their Employment, and the Object of Religion, God, they could not but see, that his Glory was principally to be advanced. But the way of doing it, they were both equally mistaken in. They placed this Glory, as we observed before, only in the Magnificence of their Temples, the Pomp of their Processions, the Solemnity of their Sacrifices, and the Servility of Penances and Expiations. They never suspected, that *Peace, Good-will towards Man*, advanced *Glory to God in the highest*.

THE Philosophers were still more in the Dark as to this Matter. For, tho' in one Particular

ticular they were not so blind as the Priests,
 but saw that Virtue was infinitely preferable
 to the Pomp of solemnest Sacrifice; yet,
 in cultivating the Duties of Morality, they
 were so far from thinking of the *Glory of God*,
 that they sublimated Virtue for no other Pur-
 pose than to advance the *Glory of Man*.
 Nor could it well be otherwise, in Men ig-
 norant both of the true *Obligation* of Mora-
 lity, and of Man's natural *Inability* to practise
 it. From which two Sources, rightly de-
 rived, *Glory to God* most eminently results.
 For, first, their Motives to the Practice of
 Virtue were absurd and illegitimate: One
 practised it *for the Love of Fame and Repu-*
tation; another, *for the intrinsic Beauty of*
its Nature; a third, *for the Benefit of its*
Effects; a fourth, *for that the Laws of his*
Country required it; a fifth, *for he knew not*
why. But none practised it on its true Prin-
 ciple, *Conformity to the Will of God*, from
 whence *Glory to him* naturally proceeds.
 Again, they were as much mistaken in Man's
 Ability. They pretended that their *Sage* had
 the whole Exercise of Virtue in his Power,
 by the mere Force and Rectitude of his own
 Nature, without any Aid or Assistance from
 the Deity: Nay, the *Stoics*, a Sect which,
 of all others, most cultivated the Science and
 Practice of Morality, were so far from seek-
 ing the Assistance of Heaven, that, with an
 unmatched Extravagance, they placed their
wise

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wise Man in a Station superior to their *Gods*; as having in him something of higher Strength and Fortitude, for that *he* persevered in Virtue, amidst a thousand Difficulties and Discouragements; whereas the Virtue of the *Gods* had no Temptations to shake it. In a Word, such utter Strangers were the Pagan World, in general, to the Doctrine of *Divine Grace*, that *Cicero*, the Great *Cicero*! the pretended Model of all Reason and Virtue, delivering the Sentiments of human Wisdom, on this Matter, expresses himself to this Effect: " All the Commodities of Life, " says he, are the Gift of Heaven, but Virtue " no Man ever yet thought came from God. " For, who ever returned him Thanks, that " he was good and honest? And why should " he? for Virtue is properly our own Praise, " and that in which WE OURSELVES HAVE A " RIGHT TO GLORY. This, in short, is the " Opinion of all Mankind, that the Goods " of Fortune are to be asked of Heaven, " but Wisdom is to be had only from our- " selves *."

AND

* The whole Passage is in these Words: *Atque hoc quidem omnes mortales sic habent, externas commoditates, vineta, segetes, oliveta, ubertatem frugum & fructuum, omnem denique commoditatem prosperitatemque vitæ, à Diis se habere: virtutem autem nemo umquam acceptam Deo retulit. Nimirum rectè. Propter virtutem enim jure laudamur, et IN VIRTUTE RECTE GLORIAMUR. Quod non contingeret, si id donum à Deo, non à nobis haberemus. At verò aut honoribus aucti, aut re familiari,*
aut

AND is this the mighty Master of Reason, who so foolishly and impiously gives God's Glory to weak and miserable Man! Well therefore, and without Arrogance, might the Apostle ask, "Where is the Wise? where is the Scribe? where is the Disputer of this World? Hath not God made foolish the Wisdom of the World? Then, according as it is written, he that glorieth, let him glory in the Lord."

THUS, from the plain and naked Exposition of my Text, we may collect the superior Excellence of our holy Religion, and the numerous Defects of all other Forms of Wisdom and Godliness. Hear then the Sum of all, of all that Natural Religion teaches, of all that Revealed Religion commands: that the *End* of Man's Actions, is God's Glory, and the *Means*, human Happiness. How honourable therefore is it for the *Gospel*, that that *Glory*, which all Nature conspires to promote, should not only be the professed *End* of Christ's Religion, but that it

aut si aliud quippiam nacti sumus fortuiti boni, aut depulimus mali, cum Diis gratias agimus, tum nihil nostræ laudi assumtum arbitramur. Num quis, quod bonus vir esset, gratias Diis egit umquam? At quod dives, quod honoratus, quod incolumis ----- Ad rem autem ut redeam, judicium hoc omnium mortalium est, fortunam à Deo petendam, à seipso sumendam esse sapientiam. De Nat. Deor. l. 3. c. 36.

should

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should find therein the best and truest *Means* of its Advancement!

BUT tho' *Glory* to God results from all kind of *good Works*, yet Reason and Religion, which join to teach us this, teach us still further, that they result from none so eminently as from the Works of *Charity* and *Mercy*.

IN other Christian Graces we may see, indeed, the Nature of the Deity reflected; but in this, we feel the Bounties of his Providence administered: Those, we only gaze upon, as bright Emanations from the Source of endless Light and Splendor; but these we bless, as we would refreshing Streams, which flow from the perennial Fountain of living Waters; and Gratitude aids our Admiration *to make the Praise of God to be glorious.*

How highly rated too these Virtues are, by the Redeemer of Mankind, we may understand by that Circumstance, in the Description of his Second Coming to judge the World, when the *good Works*, which he has chosen, by Name, to dignify with the Rewards due to the whole Body of Christian Virtues, are those of *Mercy* and *Compassion*; and of those, in enumerating their several Degrees,

Degrees, he holds Administring to the *needy Sick* in the highest Scale of Estimation.

SUCH then is the Nature of that exalted Virtue, which I am at this time more particularly to recommend to your Christian Practice; and never are you to hope for a fairer Occasion of shewing your Zeal for *God's Glory*, than by your *good Works* in favour of this Charity; THE GENERAL HOSPITAL OR INFIRMARY, lately erected in this City; an Establishment, so much more extensive in its Views, than enabled by its Revenues, as to need this solemn Demand, on all such, to whose honest Hands God has entrusted that Treasure, provided by him as a Fund for the Distressed: But at the same time an Establishment so happily projected, as to afford the strongest rational Inducements to assist in its Support; Inducements of so peculiar a Nature, as will excuse a little Enlargement, while I recommend them to your serious Reflection.

I. THE *Wisdom* of Providence is in nothing more conspicuous than in this, That of all that Abundance of *Good*, which it hath so liberally poured out for the Support and Sustentation of Man, there is nothing but what needs Man's Industry to make it better. For he being, of all God's Creatures, least fitted for a State of Rest and In-

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activity,

activity, it was necessary he should be set on Work and employed; hence it is, that tho' we receive God's Blessings in full measure, we receive them rude and unprepared, and needing all the Wit and Industry of Man to fit them to be the Aids and Supports of such a Life, as the Dignity of Man's Nature requires: Hence arises the Justice of that civil Property amongst Fellow-citizens, in those *Goods* now improved, which lay in common amongst Men, as they were at first thrown out from the equal Hand of our beneficent Creator.

As, in this, we see the *Wisdom*, so, in the following Instance, of a contrary Disposition, we have as wonderful a Mark of the *Goodness* of our all-gracious Master; for tho', as we have observed, the Things designed for our *Support* and *Preservation*, in Health, are laid before us rude and unprepared, and rather with a Capacity of becoming useful, than already fitted up for Service; yet those *Goods*, that are bestowed by Providence for the *Recovery* of Health, which the Frailty of our perishable Nature makes obnoxious to various Disasters, are given us ready gathered and prepared for Use, and made up with all the heavenly Skill of the omniscient Artist himself; as the wise Observer may contemplate with no less Piety than Pleasure on the admirable Properties of *Medicinal*
Plants

Plants and Vegetables, but more especially in the wonderful Composition of MINERAL WATERS. The Reason of this different Oeconomy is equally evident; for a small Portion of common Understanding, nay even that general Instinct which all Creatures share in, as far as their immediate Preservation is concerned, is abundantly sufficient to instruct Men how to apply those things designed by Providence for their Support, to the best Advantage of Use: But how to repair the Disorders of so complicated a Machine, as the human Frame, when decayed by Time and Accidents, seems to be the adequate Performance only of the great Maker and Constructor of it. Therefore, as we say, has gracious Providence bestowed these Goods upon us ready prepared. Hence we draw a different Consequence; That from such kind of *Goods* no just Propriety can ever arise amongst Men; but that they are to be enjoyed in common; where the Meanest and Lowest of our Fellow-creatures will have always an equal Right with the most Powerful and Opulent: From whence it appears, that what is so vulgarly said of *Common Water*, that it remains for ever unappropriated and free, is more eminently true and equitable of *Mineral* and *Medicinal Waters*.

THE plain Conclusion from all this is, that if these Goods be indeed the unalienable

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Right of all, not only the most exalted Charity should incline us, but strict Justice will oblige us, to aid our needy and distempered Brethren, in their partaking, with the best Convenience, of a COMMON BLESSING.

BUT this *Justice* has still stronger hold upon us; and I flatter myself, that the equitable Hearer will bear with me, while I venture, with all Plainness, to enforce it. No one, who believes these *Waters* to be the provident Gift of Heaven, but will confess, that the prime End of their Donation was to repair the natural and faultless Decays, to which Time and Accidents have subjected the human Frame: To suppose them bestowed for the Redress of those Mischiefs which Men freely bring upon themselves, by their own Follies and Vices, would be like charging Providence with the Encouragement of moral Disorders: If there be Reason in this, it follows, That the *debilitated Poor*, who, amidst all their Miseries, are generally, by their Conditions and Avocations, sufficiently secured from those of Intemperance, have a more unviolated Claim than the *distempered Rich*, whose Distresses are but too commonly the Effects of their licentious Appetites.

II. BUT this is but half the Claim I venture to put in for these unhappy Objects of
our

our Compassion. We are not only excited to this illustrious Act of Charity by the strong Call of *Justice*; we are still warmer urged by the sweeter and more pathetic Voice of *Gratitude*; and as its *Obligations* arise in proportion to our *Enjoyment* of the Blessings of civil Life, so, in reason, should its *Influence* always accompany our *Relish* for them: For to the Poor it is that we are immediately, and almost solely, indebted for every Advantage of Ease and Pleasure, which improved and refined Society affords, (Advantages we are but too apt to esteem as the greatest Blessings of Society) it being by their incessant Toil and Labour that these Elegancies are procured for us; while all the Reward they have in Return for becoming Benefactors to the Great and Wealthy, is but the hard and scanty Support of a miserable Being; a Being, only less miserable than that which their haughty Masters themselves must have been content to lead, in a State unassisted by the Sweat and Ingenuity of the Labourer and Artificer.

BUT when we consider further, That the numerous Maladies of these our distressed Brethren, for which the *Bath Waters* are so salutary, are chiefly contracted in our Service; in an incessant Application of all their Faculties to the Supplial of our imaginary, and, therefore, endless Wants and Conveniences,

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niences, how much higher ought our Acknowledgments to arise! For toiling, in Pursuit of the Commodities of Life, some are confined to the pestilential Damp of *Mines*; while others are exposed to all the Rage of elementary and solar *Fires*: These, subject to every various Inclemency of distempered *Air*; and those to the rotten Humidity of Fens, or the corrosive Vapours of salt *Waters*. Here, a too sedentary Occupation viciates the torpid Fluids; and there, a too violent destroys the overstretched Tone of the Solids. In some the baleful Materials, employed or worked upon, strike with *acute* Distempers; in others, the very Manner of Working brings on *chronical*: So that the Shop of the Artificer may be truly styled the Warehouse of Death. The rising Maladies, that swarm so thick and constant in it, have even afforded Matter for the charitable Physician to compose distinct *Works of the Diseases of Artificers*; by which we find the Distempers of each Artist to be as peculiar and numerous as the Tools he works with, or the Materials he employs*.

LET not then our scanty Acknowledgments, to these unhappy Objects of our Gratitude, be quite disgraced, by the generous Sense Antiquity had of their Services, when

* See Ramazzini *de Morbis Artificum*.

grateful

grateful Paganism immortalized the Inventors of Arts Mechanical : Since the *Piety of Christian Profession* requires no more of us than to lend some Succour to the miserable Years of these our short-lived Benefactors, made so much more short and miserable, by a slavish Attention to the public Service.

THESE are some of the superior Advantages, which this excellent Establishment of Charity has above all others ; a Charity, which not only confers HEALTH, the greatest human Blessing, on its Objects, to whose Lot, alas ! in the Distributions of Society, no other Blessing is destined to fall ; but enforces the Benevolence of its Supporters, by the strongest Motives that can influence a reasonable or social Being ; JUSTICE and GRATITUDE ; *Justice* to our *Fellow-creatures*, the joint Sharers with us of the common Blessings of Providence ; and *Gratitude* to our *Benefactors*, who provide us, at so much Loss and Hazard to themselves, with every Peculiar that adorns or softens social Life.

BUT when, to the Exercise of these Virtues, we add that of CHARITY, what can withhold our Hands, but a brutal Aversion both to a Life of Reason and Religion, here happily opened to us in the Performance
of

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of every Duty of civil and religious Piety, that can make us acceptable to God, or estimable amongst Men?

How widely therefore soever we may differ in the Modes of Faith, yet this let us all agree in, the Necessity of the Works of Charity! For we all hold, I suppose, this at least, a Dependence on One God, the Creator of all Things, and that a principal End of our coming into Being was the Advancement of his *Glory*. Now, both Reason and Religion teach us, that miserable Man can advance God's Glory no otherwise than by *good Works*, and especially by those of *Charity* and *Mercy*. Shall I need then further Arguments to persuade a Christian Audience to the liberal Support of this established Charity? A Charity of so exalted a Nature, that Angels might look with Pleasure on its Prosperity; and return again, not, as at the Pool of *Bethesda*, to *prepare the Remedy*, here made ready by a better Artist; but, as at the great Advent of the Physician of our Souls, to *celebrate the Cure*, in their triumphant Song of "GLORY TO GOD IN THE HIGHEST, " AND ON EARTH, PEACE, GOOD-WILL TOWARDS MEN!"

A SHORT
A C C O U N T
 OF THE
Nature, Rise and Progress
 OF THE
GENERAL INFIRMARY
 at *B A T H.*

THE great Concourse of Poor resorting to this City for the Use of the Medicinal Waters, and begging of the Gentry here for their Support, induced several well-disposed Persons to think of a Scheme of erecting an Infirmary, or Hospital, for the Cure and Maintenance of such poor Strangers.

About Sixteen or Seventeen Years ago, the Sum of 380 *l.* or thereabouts, was collected at this Place, for this Purpose: But the Design lay dormant for many Years; till, in the Year 1738, it was revived, and a convenient Piece of Ground fix'd on to erect such an Infirmary upon. The Contributions immediately grew very large, and enabled the Undertakers to agree for, and bring

to Perfection, a large, commodious, substantial Building, capable of receiving 130 poor Patients, besides the necessary Servants to attend them.

They then applied to Parliament for an Act to incorporate them, and to secure to them some Advantages for the Service of the Poor in the Infirmary, such as the Use of the Bath, &c. In this they succeeded; and the Parliament, by an Act, immediately secured to them these Privileges, and incorporated them, by the Name of *The President and Governors of the General Hospital or Infirmary at Bath*, nominating, as the first Governors, Eighty-four Persons, many of whom are of the first Quality and Distinction, and others the most considerable Benefactors to this Charity; and giving a Power to the then incorporated Governors, to fill up the Vacancies happening on the Decease of any of their Members; and likewise a Power to any Person to become a Governor, by giving a Donation of 40*l.* or upwards, to the Use of the Infirmary: By which means the Governors will always be Persons of Note and Property, and always an increasing Body: The greatest possible Securities against any Fraud or Mismanagement, too frequently with Justice complained of, in those who execute Trusts of this Nature. Out of these Governors, by Appointment in the said Act, Thirty-two are annually to be chosen, to transact the Business of the said Infirmary; which Choice has hitherto always fallen on those who are most likely to attend, by their being resident in or near the City of Bath.

Since the first renewing this Design in the Year 1738, the Benefactions have amounted to upwards of

of Nine thousand Pounds, Six thousand Pounds of which have been laid out in purchasing Ground, building and furnishing the House, which is performed in the most substantial Manner, to endure for Ages to come.

In *May* 1742, the House was finished, and ready to receive Patients; and publick Notice and Invitations were sent all over the Three Kingdoms, to inform them on what Terms Persons are to be received into the House; which Terms are prescribed by the Act of Parliament. So desirous were the Governors to give immediate Relief to the Distressed; and so much did they depend on the Continuance of the charitable Dispositions of the Publick, to maintain and provide for the Support of the Poor in that House, (to erect which it had so largely and generously contributed) that they open'd the House to receive all Patients properly and regularly recommended, without any other Fund to rely on, but the Remainder of these Benefactions, after the Expence of the Building, and other necessary Charges, were defrayed, with which they purchased 1650*l.* Capital South-Sea Annuity Stock. Since the first Opening of the House in last *May*, Ninety-four Patients have been admitted, Fourteen of which have been discharged quite cured, or greatly recovered, Ten incurable, and Two for Misbehaviour. If the Number discharged cured be thought small, it is to be considered, that all the Cases are chronical Cases, many of them old paralytick and rheumatick Disorders of long standing, with which the Patients have laboured for want of some such proper Receptacle to relieve them. There are now in the

House Sixty-eight Patients, who depend for Support on the Charity of their Fellow-creatures.

There is opened a voluntary annual Subscription of the principal Inhabitants of the City, and others frequently resorting to it, which amounts to about 150 *l.* a Year at present, and which is daily increasing; but which, if it ever equals the greatest Expectations of the Governors, must still fall very far short of the annual Expence necessary in so large an Infirmary, which, at a moderate Computation, when full, will require 1500 *l.* a Year for its Support: So that they find themselves obliged to apply to the Publick, and hope that this their laudable Design of procuring Health to the Diseased, and restoring Limbs to the Lame, will move the Compassion of Mankind, so as to enable them to carry on so useful an Undertaking.

The Patients are regularly attended by the Physicians and Surgeons of the City, *gratis*; the Clergy attend in the like manner, to read daily Prayers to them; and it is hoped every Part is conducted with Oeconomy, Order, and Decency.

Any Persons disposed to encourage this Charity, may send their Benefactions to *Richard Nash*, *Francis Fauquier*, Esqrs. and *William Oliver*, M. D. at *Bath*, Treasurers to the Infirmary; or to *Messieurs Hoare* and Company, in *Fleet-street*, *London*, Bankers to the said Infirmary.

A SUBSCRIPTION.

Sixteenth of *February* 1737.

FOR RAISING

The Sum of *Six Thousand* Pounds,

FOR ERECTING A

GENERAL HOSPITAL, &c.

At *BATH*.

Feb. 23.

THE Honourable Dodington Gre-
vile, Esq;

100

Ralph Allen, Esq; for all the free Stone
wrought Stone, paving Stone, Wall-
Stones, and Lime, to build and com-
plete the said Hospital

Francis Fauquier, Esq;

50

Wentworth Hartman, Esq;

20

Mr. James Leake

20

Mr. Samuel Bush

20

Dr. William Oliver

50

Dr. Edward Harrington

50

Dr. Alexander Rayner

50

Dr. George Cheyne

50

James Rucke, Esq;

20

Received of the Executors of Humphrey

Thayer, Esq; deceased, Money for-
merly collected

379

Carried forward

809

30 LIST of the CONTRIBUTORS

			<i>l.</i>	<i>s.</i>	<i>d.</i>
		<i>Brought over</i>	809	10	0
Mar. 16.	Mr. Jerry Pierce	-	30	0	0
	Fraſier Honeywood, <i>Eſq;</i>	-	21	0	0
	Mrs. Bridget Bethell	-	100	0	0
	Mrs. Precilla Bethell	-	50	0	0
	Lady Cox	-	100	0	0
30.	Mr. Paul Bertrand	-	30	0	0
	Lady Pendarvis	-	105	0	0
Apr. 3.	Mrs. Ambroſia Collet	-	10	10	0
4.	His Grace the Duke of Norfolk	-	31	10	0
6.	Sir William Thompson	-	52	10	0
13.	Mrs. Lovelace	-	30	0	0
	The KING, per Mr. Naſh	-	200	0	0
	The Prince of Wales, per ditto	-	100	0	0
	The Princeſs of Wales, per ditto	-	50	0	0
	Edward Southwell, <i>Eſq;</i> per ditto	-	100	0	0
	Mrs. Horner, per ditto	-	50	0	0
	William Pulteney, <i>Eſq;</i> per ditto	-	50	0	0
	Mr. Naſh	-	100	0	0
	Mr. Dunſter	-	20	0	0
	Mr. Ward	-	21	0	0
20.	Mr. Weymondſold	-	21	0	0
28.	Mrs. Dionyſia Long	-	100	0	0
1738.					
May 2.	Lord Palmerſton, per Dr. Oliver	-	20	0	0
	William Woolaſton, <i>Eſq;</i>	-	20	0	0
4.	Abraham Arkins junior, <i>Eſq;</i>	-	20	0	0
11.	Dr. Bennet Stevenſon	-	5	5	0
	The Rev. Mr. Williams of Brecknock	-	5	5	0
	Mrs. Bates, by Mr. Sparrow	-	5	5	0
	Mr. John Gould	-	5	5	0
	Mr. John Stagg	-	5	5	0
18.	Mr. Robert Needham	-	50	0	0
	An Unknown Hand, ditto	-	0	10	6
25.	The Rev. Mr. James Sparrow	-	5	5	0
June 1.	An Unknown Hand, by Mr. Leake	-	10	10	0
15.	Dr. Brooks, by Dr. Rayner	-	10	10	0
	An Unknown Hand, by Mr. Leake	-	5	5	0
July 16.	Mr. John Harford	-	10	10	0
	Rev. Mr. Gannet, per Mr. Leake	-	5	5	0
	William Long, <i>Eſq;</i> per ditto	-	5	5	0
	<i>Carried forward</i>		2371	5	6

to the GENERAL HOSPITAL. 31

Brought over

l. s. d.
2371 5 6

		<i>Mr. Hoare's Account in the printed Papers, received by him in London.</i>		
		Mr. Stevenson	1	1 0
		Rev. Mr. Hall	100	0 0
		James Joy, Esq;	50	0 6
		Mr. James Grift	5	5 0
		The Hon. George Wade, Esq;	200	0 0
		James Colebrook, Esq;	20	0 0
		Albert Nisbett, Esq;	10	10 0
		Lord Clarendon, per Richard Nash, Esq;	31	3 6
Sept. 1.		Mrs. Elizabeth Dolbin	10	10 0
		Dr. Simon Manningham	4	4 0
		Dr. Richard Mead	50	0 0
		Bishop of Worcester, per Mr. Nash	100	0 0
		A Person Unknown	6	16 6
		Mrs. Elizabeth Stevens	1	1 0
		M. A.	0	10 6
		Samuel Holden, Esq;	21	0 0
28.		George Lloyd, Esq;	5	5 0
Oct. 5.		Princess Amelia, per Mr. Nash	100	0 0
		Dr. Richard Davis	2	2 0
		Stephen Aishby, Esq; per Mr. Nash	21	0 0
		Rev. Mr. Marriote, per Dr. Oliver	5	5 0
		The Countess of Portland, per ditto	10	10 0
		Bishop of Oxford, per Ralph Allen, Esq;	10	10 0
		Rev. Mr. Stillingfleet, per dit.	5	5 0
19.		Sir Seymour Pyle, Bart. per Mr. Nash	5	5 0
		Sir Philip Parker Long, Bart. per dit.	50	0 0
		<i>Mr. Hoare's Account in the Publick Papers, received in London.</i>		
21.		Dr. Broxholme	50	0 0
		Stephen Soame, Esq;	20	0 0
		Earl of Thomond, per Mr. Nash	50	0 0
26.		Arthur Gore, Esq; per Mr. Fauquier	3	3 0
		Richard Mounthey, Esq;	5	5 0
Nov. 2.		Mr. Whitehead	5	5 0
		Duke of Manchester, per Mr. Nash	21	0 0
		Lord Scarborough, per dit.	21	0 0
		Sir Thomas Saunderson, Bart. per dit.	21	0 0
		Carried forward	3395	2 0

32 LIST of the CONTRIBUTORS

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought over</i>	3395	2	0
	<i>Lady Archibald Hamilton</i>	20	0	0
	<i>Mr. Whitmore, per Mr. Nash</i>	5	5	0
	<i>An Unknown Hand, at Morgan's Coffee- house</i>	1	1	0
	<i>Richard Dalton, Esq; per Dr. Oliver</i>	5	5	0
Nov. 9.	<i>William Fazakerley, Esq; per dit.</i>	10	10	0
	<i>Lady Middleton, per dit.</i>	5	5	0
	<i>Lady Betty Egerton, per dit.</i>	5	5	0
16.	<i>Lady Oxford, per dit.</i>	21	0	0
	<i>— Avery, Esq; per Mr. Nash</i>	5	5	0
	<i>Colonel Horbord Horbord, Esq; per dit.</i>	25	0	0
22.	<i>Earl of Chesterfield, per dit.</i>	21	0	0
30.	<i>Prince of Wales, per dit.</i>	100	0	0
	<i>Princess of Wales, per dit.</i>	50	0	0
	<i>Mr. Berkley, per dit.</i>	5	5	0
	<i>Mrs. Grevile, per Mr. Bertrand</i>	10	10	0
Dec. 7.	<i>Sir John Jennings, Bart. per Mr. Nash</i>	20	0	0
	<i>A Person Unknown, per dit.</i>	5	5	0
	<i>Pump-room Box</i>	44	5	6½
14.	<i>Francis Colston, Esq; per Mr. Nash</i>	100	0	0
	<i>Lord Sundon, per dit.</i>	21	0	0
	<i>A Person Unknown, per dit.</i>	5	5	0
21.	<i>Countess of Montrath, per dit.</i>	25	0	0
	<i>Theodore Smith, Esq; per dit.</i>	20	0	0
	<i>John Fell, Esq; Printed Papers</i>	20	0	0
	<i>Mr. William Seward, dit. Account</i>	20	0	0
	<i>Mrs. Abigail Prowse, per Mr. Leake</i>	30	0	0
	<i>Pump-room Box</i>	2	14	0½
	<i>Thomas Prowse, Esq; per Mr. Leake</i>	20	0	0
	<i>John Philipps, Esq; of Killgetty, per Mr. Bertrand</i>	5	5	0
	<i>Earl of Montrath, per Mr. Nash</i>	25	0	0
Jan. 14.	<i>John Willis, Esq; per dit.</i>	21	0	0
	<i>Sir Seymour Pyle, Bart. more per dit.</i>	20	0	0
	<i>Sir William Wentworth, per dit.</i>	5	5	0
	<i>Lady Deloraine, per dit.</i>	5	5	0
	<i>Mr. Conyers, per dit.</i>	5	5	0
	<i>Mr. Richard Collibee, per Mr. Fauquier</i>	20	0	0
	<i>Dr. Randolph, per Dr. Oliver</i>	5	5	0
	<i>Mr. Barnadeau, per Mr. Bertrand</i>	1	1	0
	<i>Carried forward</i>	4132	8	6½

to the GENERAL HOSPITAL. 33

			l.	s.	d.
		Brought over	4132	8	6½
Feb. 1.	Rev Mr Walter Chapman	-	20	0	0
Apr. 22.	Mrs. Hannah Gibbes, per Mr. Fauquier	-	5	0	0
	Mrs. Harpur, per Dr. Oliver	-	2	2	0
	Owen Brigstock, Esq; per dit.	-	10	0	0
	Dr. Archer, per Mr. Leake	-	5	5	0
May 15.	Dr. Rhye, Professor of Divinity, per Dr. Oliver	} -	5	5	0
29.	Lord Colraine, per Dr. Oliver	-	20	0	0
	Printed Papers	-			
	Duke of Kent	-	31	10	0
	Charles Baldwyn, Esq;	-	10	10	0
	A Clergyman of the Diocese of Gloucester, per Dr. Oliver	} -	1	1	0
Apr. 12.	Peter Delme, Esq;	-	20	0	0
19.	Mr. Joseph Clutton, Apothecary	-	5	5	0
23.	Mrs. Bance, per Dr. Oliver	-	21	0	0
	Mrs. Bassett, of Roscow, per dit.	-	1	1	0
	Countess Dowager of Northampton, per Mr. Nash	} -	20	0	0
	Evans, Esq; per dit.	-	5	5	0
May 31.	An Unknown Hand, per dit.	-	5	5	0
June 14.	Sir Robt. Throgmorton, per Dr. Oliver	-	31	10	0
10.	Lord Digbey, per Mr. Nash	-	10	10	0
	T. L.	-	3	3	0
July 16.	Bishop of Bath and Wells, by Mr. Leake	-	21	0	0
	Mr. Evans Thomas,	-	10	10	0
	Printed Papers, 9 Aug. 1739.	-			
	Lord Viscount Windsor	-	52	10	0
	Rev. Mr. Christopher Clark, Archdeacon of Norwich	} -	50	0	0
	Thomas Carew, Esq;	-	21	0	0
	Walter Blacket, Esq;	-	50	0	0
	A Person Unknown	-	20	0	0
	Mrs. Phebe Grubbe	-	50	0	0
	Rev. Mr. Christopher Clark, more	-	50	0	0
27.	Sir John James, per Dr. Oliver	-	10	10	0
	Richard Duke, Esq; of Otterton, per dit.	-	5	5	0
	Rev. Mr. Bradford, per Tho. Carew, Esq;	-	1	1	0
	A Person Unknown, per Mr. Carew	-	2	2	0
	A Person Unknown, per Mr. Nash	-	2	2	0
Carried forward			4712	0	6½
F					

34 *LIST of the CONTRIBUTORS*

			<i>l.</i>	<i>s.</i>	<i>d.</i>
		<i>Brought over</i>	47	12	0 6 $\frac{1}{4}$
Oct. 18.	<i>Mrs. Dor. Stillingfleet, per Dr. Rayner</i>		5	5	0
20.	<i>Mrs. Mary Helden, per Mr. Leake</i>		5	5	0
	<i>Henry Bromley, Esq; per Mr. Fauquier</i>		10	10	0
	<i>Lady Cookswinford, per Mr. Nash</i>		5	5	0
	<i>Earl Berkely, per Mr. Leake</i>	-	20	0	0
	<i>William Fauquier, Esq; per Mr. Fauquier</i>		5	5	0
Nov. 1.	<i>Sir Thomas Taylor, Bart. per dit.</i>	-	20	0	0
8.	<i>Mrs. Cæsar, per Mr. Nash</i>	-	1	1	0
	<i>Mr. Salvadore, per Mr. Fauquier</i>	-	10	10	0
	<i>Mrs. Lora Pitt, per Mr. Carew</i>	-	21	0	0
	<i>William Bowles, Esq; per Mr. Fauquier</i>		5	5	0
	<i>A Best won at Play. An Unknown Hand</i>		1	1	0
	<i>The Rev. Dr. Pierce, Dean of Winchester, per Mr. Fauquier</i>	-	2	2	0
Dec. 6.	<i>William Trumbell, Esq; per Mr. Leake</i>		5	5	0
	<i>Rev. Dr. Hutton, per dit.</i>	-	2	2	0
	<i>James Lamb, Esq; per Mr. Fauquier</i>		21	0	0
	<i>Lady Hereford, per Mr. Nash</i>	-	20	0	0
13.	<i>A Lady Unknown, per Mr. Bertrand</i>		2	2	0
	<i>Samuel Dixon, Esq; per S. Fauquier, Esq;</i>	-	10	10	0
Jan. 3.	<i>A Person Unknown, to make even Money</i>		1	3	7 $\frac{1}{4}$
	<i>Mr. Hoare's Account in the printed Papers, 10 Jan. 1739. receiv'd in London; viz.</i>				
	<i>Lady Betty Germaine</i>	-	21	0	0
	<i>William Curzon, Esq;</i>	-	50	0	0
Feb. 7.	<i>Mrs. Rishton, per the Rev. Mr. Sparrow, towards a Capital Fund</i>	-	100	0	0
Mar. 6.	<i>A Person Unknown, of Mrs. Bolton, per Mr. Leake</i>	-	5	5	0
	<i>Robert Paine Barnard, Esq; per Mr. Fauquier</i>	-	5	5	0
1740.					
April 3.	<i>A Person Unknown, per the Rev. Mr. Walter Chapman</i>	-	10	10	0
May 1.	<i>Thomas Hart, Esq;</i>	-	10	10	0
	<i>Mr. Dormer's Legacy</i>	-	20	0	0
	<i>Sir Jacob Bouvrie</i>	-	100	0	0
	<i>A Person Unknown, per Mr. Leake</i>	-	2	2	0
	<i>Carried forward</i>		52	11	4 2 $\frac{1}{4}$

to the GENERAL HOSPITAL. 33

		l.	s.	d.
	Brought over	5211	4	2½
May 30.	Dr. Richard Frewin, per Dr. Oliver	20	0	0.
	Dr. Niblett, Warden of All-Souls, to be made Part of the Capital Fund, per ditto	20	0	0
	Mr. John Izard, per ditto, per Cap. Fund	5	5	0
	Mr. Salway, per Dr. Oliver	3	3	0
June 7.	Three young Ladies, per Mr. Nash	1	11	6
	Sir William Wyndham, per Mr. Nash	21	0	0
	Mr. Stroud, per Mr. Nash	50	0	0.
	The Rev. Mr. Rob. Woodford, by Mr. Leake	1	1	0
Oct. 16.	The Master of the Rolls, per Mr. Nash	5	5	0
	Mr. Philip Allen	10	10	0
30.	Lord Brooke, per Dr. Oliver	30	0	0
	Sir Thomas Frankland, per Dr. Oliver	5	5	0
Dec. 2.	Lady Oxford, per Mr. Nash	10	10	0
	An Unknown Hand, per ditto	1	1	0
	Mr. Delme, per Mr. Leake	5	5	0
	Thomas Duncomb, Esq; per Dr. Oliver	21	0	0
	Lady Lempster	5	5	0
Apr. 14.	A Lady unknown, by Dr. Rayner	10	0	0
May 7.	Dr. Richard Frewin, per Dr. Oliver, more	20	0	0.
	A Lady unknown, to the Capital Fund, by Mr. Jerry Peirce	100	0	0.
	Sir Harry Lyddal, per Mr. Nash	5	5	0
	Lady Lyddal, by ditto	5	5	0
	Mr. Craddock of Leicester, per Dr. Oliver	5	5	0
	Dr. Wigley of Leicester, per ditto	5	5	0
	Dutcheffs of Dorset, per Mr. Nash	21	0	0.
1741.				
July 2.	An Unknown Hand, by Mr. Morris	1	1	0
	An Unknown Hand, by Mr. Leake	1	1	0
	Dean of Christ-Church, per Dr. Oliver	5	5	0
	Mrs. Green, per ditto	11	1	0
Nov. 12.	Lord Palmerston, more per Dr. Oliver	10	10	0
	Lady Palmerston, per ditto	5	5	0
	Mrs. Anna Sophia Courtenay, per ditto	32	2	0
	Mr. Capadose, per Mr. Nash	10	10	0
	Mr. Martin, per ditto	5	5	0
	Mrs. Drake, per ditto	10	10	0
Carried forward		5681	15	8½

36 LIST of the CONTRIBUTORS

		l.	s.	d.
	Brought over	568	15	8½
Nov. 26.	Henry Fox, Esq; per Mr. Nash	10	10	0
	Stephen Beckingham, Esq; per ditto	20	0	0
	Mrs. Rishon to the Capital Fund, more	100	0	0
	per Mr. Sparrow			
	Ralph Allen, Esq;	500	0	0
	Mrs. Reed, per Mr. Nash	20	0	0
	The Dutcheſs of Marlborough, by Mr. Nash	10	0	0
	Mr. Aaron Franks, per Mr. Nash			
	Mrs. Pereira, ditto	5	5	0
	Arthur Pine, Esq; per Dr. Oliver	20	0	0
	Jonathan Elford, Esq; per ditto	20	0	0
	A Lady unknown, per Dr. Rayner, more	10	0	0
Jan. 21.	Lady Oxford, by Mr. Nash, more	10	10	0
	A Lady unknown, by ditto	10	10	0
	A Lady unknown, by ditto	20	0	0
	Samuel Stroud, Esq; per ditto	21	0	0
	Mr. Moses Pereira, by ditto	5	5	0
	In the printed Papers, published by Mr. Hoare, Feb. 2. 1741-2.			
Feb. 6.	William Dunster, Esq;	10	10	0
	Mrs. Mary Honeywood	10	10	0
	Mrs. Rebecca Honeywood	10	10	0
	Mr. Fraſier Honeywood, more	31	10	0
	Edwin Martin, Esq;	10	10	0
	Mrs. Jane Holden, Executrix of Samuel Holden, Esq; deceased	2000	0	0
Mar. 18.	Rev. Mr. Bourbank, per Mr. Leake			
	1742.	3	12	0
Apr. 25.	— Musgrove, Esq; per ditto	20	0	0
29.	Parish of Widcomb, Capital Fund	5	5	0
30.	Richard Chase, Esq; per Mr. Nash	21	0	0
	Dutcheſs of Newcastle, per ditto	10	10	0
May 6.	John Hopkins, Esq; per Dr. Stevenson	10	10	0
	Dr. Frewin, per Dr. Oliver, more	20	0	0
18.	Thomas Knight, Esq; Mr. Nash	21	0	0
	Carried forward	866	12	8½

to the GENERAL HOSPITAL. 37

		l.	s.	d.
	Brought over	866	0	12 8½
	Collected at the Abbey Church, per Mr. Nash and Dr. Oliver	74	13	6
	Henry Pinnant, Esq; per Dr. Oliver	21	0	0
May 20.	A Person Unknown, per Dr. Harrington	1	1	0
27.	Weston Parish, Capital Fund	5	5	0
June 3.	Mr. Harman, per Mr. Nash	1	1	0
10.	Mr. Richardson, per Mr. Leake	10	10	0
22.	Archbishop of Tuam, per Dr. Oliver	5	5	0
	Dr. John Turner, per ditto	5	5	0
Sept. 2.	George Proctor, Esq; per ditto	30	0	0
23.	Printed Papers, published by Mr. Hoare, 10th Inst. received in London; viz.			
	Mr. David Hughes, Parish of Chevening, Kent	1	1	0
	Ditto, Curate	0	10	6
	Rev. Mr. Stone, Parish of Epsom	1	1	0
	The Rev. Mr. Marshall, for his Parish of Ashley, Warwick	1	1	0
30.	Lord Essex, per Mr. Nash	21	0	0
	Mrs. Percival, per Dr. Oliver	3	3	0
Oct. 14.	Parish of Weyhill, Hants, per Rev. Mr. Bourbank	2	2	0
	Parish of Monkston, Hants, per Dr. Rothwell	1	1	0
	Samuel Bosanquet, Esq; per Mr. Leake	10	10	0
21.	Parish of Whitney, Oxford	1	7	0
	Parish of Guiting, Gloucester	1	1	0
	A Lady Unknown, by Dr. Oliver	10	10	0
	Rev. Mr. Cox, of Ireland, per ditto	10	10	0
	Earl of Arran, per Dr. Oliver	10	10	0
	The Hon. Mrs. Mary Stuart, per ditto	20	0	0
	Carried forward	891	0	8½

38 LIST of the CONTRIBUTORS

Brought over l. s. d.
8910 0 8½

The following Sums collected on Sunday
24th of Octob. viz.

Abbey Church	104	4	0	}	212	15	3
St. James	18	12	0				
Chapel in the Square	49	11	0½				
St. John's Chapel	16	15	1½				
Dr. Stevenson's	23	13	1½				
Messrs. Hall and Company, by Mr. Morris					5	5	0
Parish of Leominster, per Dr. Oliver					2	2	0
					9130 2 11½		

Annual SUBSCRIBERS.

Richard Nash, Esq;	10	10	0
Ralph Allen, Esq;	21	0	0
Lord Palmerston	5	5	0
Col. Harbord Harbord	10	0	0
Francis Fauquier, Esq;	10	10	0
Dr. Oliver	5	5	0
Mr. John Wood	5	5	0
Richard Roberts, Esq;	3	3	0
Mr. Paul Bertrand	2	2	0
Mr. Jerry Pierce	5	5	0
Mr. John Stagg	2	2	0
Mr. Samuel Bush	2	2	0
Mr. John Morris	2	2	0
Mr. James Leake	2	2	0
Dr. Bennet Stevenson	2	2	0
Mr. James Grift	2	2	0
Rev. Mr. James Sparrow	2	2	0
Mr. John Hartford	2	2	0
Rev. Mr. Walter Chapman	2	2	0
Carried forward	97	3	0

to the GENERAL HOSPITAL. 39

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Brought over</i>	97	3	0
<i>Mrs. Elizabeth A'Court</i>	2	2	0
<i>Mrs. Lovisa Carey</i>	5	5	0
<i>Mrs. Anna Maria Brace</i>	3	3	0
<i>Major Thomas Gery</i>	5	5	0
<i>Mrs. Maria Errington</i>	4	4	0
<i>Mr. Evans Thomas</i>	2	2	0
<i>William Widdrington, Esq;</i>	4	4	0
<i>Mrs. Anne Trenchard</i>	5	5	0
<i>Mr. William Hoare</i>	2	2	0
<i>Rev. Dr. Robert Freind</i>	5	5	0
<i>Mr. Philip Allen</i>	2	2	0
<i>Temple Laws, Esq;</i>	1	1	0
<i>Rev. Mr. John Chapman</i>	2	2	0
<i>Charles Hanbury Williams, Esq;</i>	10	10	0
<i>A Lady unknown</i>	2	2	0
<i>Lady Cox, for a Lady unknown</i>	2	2	0
<i>Lady Astley</i>	2	2	0
<i>Dr. David Hartley</i>	5	5	0
<i>Mr. Alderman Henry Atwood</i>	1	1	0
<i>Thomas Master, Esq;</i>	3	3	0
<i>Dr. Alexander Rayner</i>	5	5	0

172 15 0

RECEIPTS

Received on Account of the Hospital at
Bath 10 3d Octob 1755

Dr.

To Family Benefactions received	908 13 4
To Annual Subscriptions 1755	108 14 0
1st of which received	
To Cash received out of the Pump	92 5 3
Room Box	
To the House Box	10 7 9
To Cash received for old Materials	10 14 4
To Profit and Loss gain'd on S. S. Stock	77 0 9

938 13 4

In the above Account of Benefactions is in-
cluded a Benefaction of Ten Guineas of
William Dwyer, Esq; paid to Mr. House,
which sum Mr. Dwyer design'd for the
Melrose Mission, and was by mistake put
to this Account, and must therefore be de-
ducted

10 10 0

928 13 4

The GENERAL ACCOUNT *of the*
BENEFACCTIONS, &c.

Received on Account of the Hospital at
BATH, to 31 Octob. 1724, inclusive,

Dr.

	l.	s.	d.
T O sundry Benefactions received	9083	13	4 $\frac{1}{2}$
To Annual Subscriptions 172 l.	}	108	14 0
15 s. of which receiv'd -			
To Cash received out of the Pump- room Box - - -	}	92	5 2 $\frac{1}{4}$
To the House Box - - -			
To Cash received for old Materials -	10	7	9
To Profit and Loss gain'd on S. S. Stock	10	14	4
	77	0	9

9382 15 4 $\frac{3}{4}$

In the above Account of Benefactions is included a Benefaction of Ten Guineas of *William Dunstar*, Esq; paid to Mr. *Hoare*, which Sum Mr. *Dunstar* design'd for the *Malabar* Mission, and was by Mistake put to this Account, and must therefore be deducted

} 10 10 0

9372 5 4 $\frac{3}{4}$

The GENERAL ACCOUNT of the
DISBURSEMENTS

*Made on Account of the Hospital at BATH,
to 31 October 1742, inclusive,*

Cr.

	l.	s.	d.
BY the General Hospital, paid for the Purchase of Ground whereon the Hospital stands	892	10	0
By <i>ditto</i> , paid the Expences of the Building	4544	2	9
By <i>ditto</i> , paid for Furniture of <i>ditto</i>	662	7	2
By <i>ditto</i> , paid Officers and menial Ser- vants Salaries	327	13	7
By <i>ditto</i> , paid House-Expences, Apo- thecary's Shop, Surgery; &c.	421	10	5 $\frac{1}{2}$
By <i>ditto</i> , paid the Expences of the Act of Parliament, Printing, Advertise- ments, and other incident Charges	471	18	11
By <i>ditto</i> , paid the Hospital annual Ground-rent	10	6	3
	7330	9	1 $\frac{1}{2}$
By Old S. S. Annuity Stock 150 l. at 112 per Cent.	168	0	0
By <i>ditto</i> , 1500 l. valued at 112 $\frac{1}{4}$ per Cent. Brokerage $\frac{1}{8}$	1685	12	6
Cash in Mr. Hoare's Hands	179	1	1 $\frac{3}{4}$
Running Cash in Hand	8	12	1 $\frac{1}{2}$
In Dr. Oliver's Hands	0	10	6
	9372	5	4 $\frac{3}{4}$

The General Account of the

DISBURSMENTS

Made on Account of the 17th of Bath
to 31 October 1744, inclusive

Cr.

L. s. d.

500 10 0

1500 0 0

100 0 0

300 12 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

100 0 0

By the General Hospital, paid for
the Purchase of Ground whereon
the Hospital stands

By ditto, paid the Expenses of the
Building

By ditto, paid for Purchase of site
By ditto, paid Officers and other

By ditto, paid House Expenses, viz
the Clerk's Shop, Surgery, &c.

By ditto, paid the Expenses of the
of Parliament, Printing, Advertisements,
rents, and other incident Charges

By ditto, paid the Hospital, viz
Ground-rent

By Old S. S. Army Stock 1000 l. at
112 per Cwt.

By ditto, 1000 l. valued at 112 l. for
Cwt. Brokers

Cash in Mr. Moore's Hands

Running Cash in Hand

In Dr. Over's Hands

9578 8 4